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THE PERFECT MAN

The
PERFECT MAN

BY

WILLIAM JAMES HEAPS

AUTHOR OF
"AUTOCRACY *VS.* DEMOCRACY," "THE WAR OF THE AGES,"
"THE BOOK OF BOOKS," ETC.

Mark the perfect man and behold the upright: for the end of that man is peace.—Psalms xxxvii:37

THE NEALE PUBLISHING COMPANY
440 FOURTH AVENUE, NEW YORK
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To the young man who means to lead a pure life, and is earnestly striving to do so, this little book is affectionately dedicated by

THE AUTHOR.

ACKNOWLEDGMENTS

THOUGH few direct quotations have been made from any source, the author desires to express his indebtedness to the following authors, who, found in the byways instead of the highways of eugenics, have been helpful in the study of the subject discussed:

To Dr. Arnold Lorand, Carlsbad, Austria, author of "Old Age Deferred";

To Professor Shannon, for his helpful treatise on Perfect Manhood, Perfect Womanhood, Perfect Boyhood, etc.;

To Dr. J. F. Gundelfinger, for his splendid eugenic novel, "The New Fraternity," which pictures in a true light the perils that beset the College Man;

To Mr. W. E. D. Stokes, for his splendid study, "The Right to be Well Born"; and

To the many friends in all parts of this country who have made helpful suggestions and criticisms from time to time.

THE AUTHOR.

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PREFACE

THIS little book is published at the earnest solicitation of many friends and acquaintances, who, times out of number, when the facts herein recorded have been set forth in a lecture, have requested the author to put them into tangible form for reference.

In justice both to the author and to the reader, it is only proper to state that the matter in the volume is but little changed in either form or arrangement from that in which it has been presented many, many times from the public platform, when, as a lecture, it has been listened to by mixed audiences, and has never failed to meet with the approbation of the good-thinking men and women present.

The author's purpose in presenting this material at the lectures was to leave in the mind of the audience the one idea of the fourfold nature of man; viz.: that man is capable of being physically fit, mentally sound, morally clean, and spiritually holy.

If, then, the reader of this volume will but carry with him that idea, and remember that all other matter is hereinafter introduced only to enforce that doctrine and to show that man, if he lack these

qualities of fitness, soundness, cleanliness, and holiness, has drifted from his moorings, the mission of this book will not have been missed.

The title has been chosen from the words of the Psalmist as found in Psalm XXXVII, and the perfection referred to is not that perfection usually posited in the average mind, but rather a perfection possible of development in the individual.

Where crime and disease have been referred to, the allusion has been made merely to teach a moral lesson and with no desire to deal either in questionable thoughts or unholy ideas.

The author firmly believes that if parents and teachers would spend more time in the judicious discussion of the subjects herein treated, there would be less crime and misery in the world.

William James Heaps.

Baltimore, Md., August 12, 1917.

THE PERFECT MAN

CHAPTER I

PERFECTION

THE perfect man should be physically fit, mentally sound, morally clean, and spiritually holy.

Perfection is a relative rather than an absolute term, and is impossible either of definition or illustration.

We go into the woods and fields and hunt a specimen of tree, or leaf; but we find no two alike, nor any without some fault or blemish. No perfect specimen is to be found. So we look on man, and cry out with the writers of old: "There is none good. No, not one."

The artist manifests his skill not by painting a perfect specimen, but rather by seeking to reproduce some freak of nature. Gnarled and knotty old oaks with uneven limbs give him his inspiration, the expression of which inspiration imparts to our art and artistic sense the beauty of ugliness rather than the beauty of perfection.

The balanced man possesses the even poise of equal cultivation of his whole being, and he who

would be supremely happy must cultivate his entire nature and develop his being in even contour, no one part being brought nearer perfection at the expense of another.

The seven ages of man to which humanity seems heir are:

Awkward and gawky at ten,
Strong at twenty,
Handsome at thirty,
Wise at forty,
Rich at fifty,
Retired at sixty,
Dead at seventy.

We may not appreciate these facts, but they are largely true.

CHAPTER II

THE FUNCTIONS OF THE BODY

THE parts of our body were made for necessary and particular service and, when used as the Creator intended they should be used, joy is the result and pleasure the reward; but when ill-used, abused, or overused, pain is the penalty.

Each organ has its particular function, which belongs to one of the three groups defined by the physiologist: Function of nutrition, functions of relation, and functions of reproduction.

The function of nutrition has to deal solely with the building up, waste, and repair of the body, and is concerned, in the main, with correct diet, and the proper use,—as to quantity and quality,—of food. Many are as sinful in their eating and drinking as others are in other ways. This function,—which concerns itself with what man eats and wears,—is synchronous with life, starting with the embryo at conception, and continuing until the last pulse-beat at death.

The second group of functions embraces all those processes by which the various organs coördinate, also those that bring the individual into conscious relation with the world about him. These func-

tions are in operation throughout man's conscious and rational life, and are manifest in what a man says and does in his business and social relations with the world about him.

The functions that are included in the third group,—those that concern the propagation of the race,—are observed only during the middle period of life, that is, from the time of maturity to the period of decline. The age at which these functions develop depends in a measure upon social and climatic conditions. Functional activity in this group comes into being in the "teens" and is at its best in the twenties; continuation of reproductive power into late life depending largely upon the correct use and lack of abuse of the organs involved. In his excellent treatise, "Old Age Deferred," Dr. Arnold Lorand, of Carlsbad, Austria, cites many cases of men becoming parents when past the century mark; but such cases could only be possible where there is no hereditary taint back of the individual and where, moreover, the individual himself has lived a continent life.

The function of nutrition concerns itself with the physical preservation of the individual; the function of relation, with man's mentality, development, and happiness, as an individual and as society; the function of reproduction deals solely with the preservation of the race,—a gift too sacred to be confided either to the whims of childhood or the weakness of senility: a gift bestowed by the Creator on matured and perfect manhood, with the in-

junction: "Be fruitful and multiply and replenish the earth."

In the brief space allotted to a treatise of this kind it is neither expected nor desired that one should treat of the function of nutrition or relation. Those desiring such information will find the shelves of the public libraries burdened with works on dietetics, mental philosophy and cognate subjects. We concern ourselves mainly with the problem of reproduction,—the perpetuation of the race.

CHAPTER III

THE PROBLEM

Why people should be willing to discuss fully and frankly every relation of life except the all-important one of reproduction is a mystery founded, doubtless, upon the iniquity of the ages and the secret sins of all times.

As the problem concerns the present generation and all future generations, the cloak of false modesty must be taken from the home, and the curtain of the sin of promiscuity rent in twain, so that humanity to come may produce a perfect man,—a perfect race.

Recently W. E. D. Stokes, the author, presented the writer of this treatise with a copy of his splendid work, "The Right to be Well-Born," which is one of the best, most practical, and most convincing works on eugenics that has come under our observation, and will well repay any one for the time it takes to read it. From his long experience as a breeder of blooded horses, Mr. Stokes has concluded that by suitable selection a race of perfect humans can be developed. In this work the startling statement is made that not four thousand men live in America to-day who are fit to become the fathers of a perfect race.

The one important problem before the human family to-day is not wars on men and nations to strengthen kingdoms or curb empires; the bigger problem is the building of a superior race, well poised,—a race of men physically fit, mentally sound, morally clean, and spiritually holy. This problem is all-important and should be the all-absorbing thought of the individual, and the all-embracing idea of the state; the greatest good to the greatest number. When this problem shall have been solved, sin as such will no longer be licensed nor tolerated, and all men will have an equal chance to do well and be happy.

CHAPTER IV

THE TEACHER

"As a man thinketh so is he" is true of every attitude of life. The mother who explains to her prattling child,—persisting until the child understands,—the beauty of the flower, and how various organs and parts are necessary to produce the flower, seed, and fruit; or how the little bird builds its nest and lays its eggs, and then for weeks, day and night, sits upon the eggs until the warmth of her body has gradually turned each egg into a living bird, which bursts the shell and comes forth to greet the happy mother bird, will have little trouble in advancing, step by step, until she has explained the mysterious and happy union of the parent birds that made possible the living bird in the egg. As the child grows older she could take a well-developed flower from some vegetable or fruit in the garden and explain the difficult and fascinating riddle of the fecundation of the flower, the generation of the seed, and the luscious fruit that develops from it.

By bruising or breaking a twig so that it wilts and died,—or, if it blossoms at all, will produce no perfect fruit,—she can show how the utmost care is

necessary in the preservation of the tender embryo, so that it may ripen into the perfect fruit, and how injury causes a consequent inability to reproduce seed similar to that from which the shoot sprang.

The child mind, thus filled by the loving mother with the wonders of nature and the beauties and mysteries of development, could easily be led to a comprehension of parental love, human conception, generation, and reproduction, with never a thought of sin to blight the child mind in the teaching.

The child that has been taught to appreciate the painful process endured by the brood hen in sitting upon her eggs for the three long weeks, day and night, until from the simple egg the chick has developed in the shell, and her joy at the hatching of her brood, and how she clucks and calls them to her to partake of discovered food, or how desperately she will fight any enemy that would threaten injury to her brood,—all this may easily be taught, especially by the *enceinte* mother, who can explain that it was only an act of affection on the part of the parent bird that made possible the chick in the egg, and an act of painful devotion that made possible the bringing of the chick to life. So, likewise, she may teach her child how it was an act of affection on the part of the parents that made possible the conception and birth of a baby brother or sister, who will later appear to the view of her own "precious" to whom she now talks.

It would not be out of place for the mother to explain to the child that just as the mother hen

must sit quietly for three long weeks, so that the eggs be not broken before the chick is matured, if she would have her brood be born to live and feed and be led about the yard, so must "Mamma" be careful for long, long months,—nearly a year,—that no injury befall the little babe that she protects, while it grows from a tiny speck to the full-size child. She could tell the great pain mamma endures in giving birth to the child, and how many mammas die, and why she so dearly loves her children, and why they should love her and be good and always come to her for advice and always tell her everything that happens.

A mother who thus in affection tells her own child, at the proper time, the secret of its life, will scarcely be pained in after years by the child entering the ranks of the promiscuous.

The mother is the rightful teacher of her child on ethical lines, and if she will take the time and pains to so teach her child, that child will not become "wise" at the will of vile and filthy elder companions.

Mothers who will spend the time and exercise the wisdom and patience so to teach their children will do much to banish evil from the world. Archbishop Ireland of the Roman Catholic Church is credited with the assertion that if he had the children of America until they were seven years of age he would Catholicise America. He has not the privilege, but the mothers of America have the boys and girls for all that time, and by the same

token they can, if they will, make a virtuous and good America.

Parental duty is not done when the body is properly fed and clothed; the mind and heart and soul must also be looked after, if the child would be saved to become an honor to its parents in their declining years.

Of all our work, that is the best
  Which brings the world the greatest good;
Of all the gifts by man possest
  The choicest one is motherhood.

CHAPTER V

PARENTAL INFLUENCE

Parents and teachers make a serious mistake in attempting to determine for the boy his work and purpose in life.

The main object of the boy's life, and if kept under correct mental and moral restraint, the concern of the parent for the boy, should be mainly directed toward his physical well being, giving the while due consideration to his mental and moral poise. Precocity in childhood, if along lines of other than boyish pranks, should not be encouraged.

I knew an overzealous father, a Sunday-school Superintendent, who, wanting his boys to be preachers, had his favorite son of seven stand on a chair and preach sermons to imaginary audiences. The father's life was not of sufficient constancy to fertilize and feed the seed sown, the result being that, as he developed into young manhood, the pendulum swung to the opposite extreme, and the son grew to be a gambler and wrecker of lives; and though the father in later years returned to his Christian piety and church zeal, he died of a broken heart because his boys went wrong.

The saddest spectacle that may confront the human understanding is a misspent life.

To secure a perfect manhood several elements are necessary, which are hardly capable of being acquired in a single generation. Some one has rightly said: "To reform a man you must begin with his great-grandmother." There are several elements, therefore, essential to perfect manhood; of which the three important are heredity, environment,—and himself.

The child, perforce, naturally sees only good in his parents and, no matter what the parent does, if what is done is different from what others do, the child will feel that what father or mother does, —especially what father does,—is unquestionably right.

While the father at the moment of gestation stamps the child with his predominating characteristics, the mother, during the period from conception to birth stamps the child with all her idiosyncrasies, yet each of the two, because of their confidential relation with their offspring, moulds the developing child into his or her way of thinking or acting, whether voluntarily or not.

Parents must, therefore, weigh well each act and measure every word in the presence of the growing child if they would have the child become all they wish it to become.

For that parent who has high ideals for his child, but who practices, even in the presence of his child, the use of words or acts that are not up to the

standard he sets for his child, there can be but contempt.

No parent has a moral right to say to his son that it is wrong to swear if he himself swears in the presence of his child; and that father who would thrash his boy for smoking cigarettes, when he himself uses tobacco in any form, is a cad.

Those parents who to gratify their own taste will place before their boys yet in dresses intoxicating liquors need not be surprised if in after years they have sowed the wind and reaped a whirlwind. No father has a right to ask his growing son to be what he is not, and no mother has a right to expect of her daughter a virtue that she herself does not reveal.

CHAPTER VI

HEREDITY

HEREDITY is that trait of character,—much overworked, I think,—that stamps the child with the inborn sins of its parents and progenitors. Yet heredity does count, and "the blood is the life."

The farmers in Maryland during the past few years, by seed selection, have been enabled to increase their corn crops from 20 to 50 per cent.

In Kentucky, by a long series of selection in sires and dames, the Horse-breeders Association has been clipping second after second from the record of racers, until the record of a mile in 2:30, made by "Maud S." of my childhood days, looks now like a snail's-pace when compared with the record of modern racers.

In every field of animal husbandry man has placed his best thought and attention on the bettering of records until they seem incapable of improvement,—only to have those records broken by some competitor of better selection and more careful culture.

In raising of pigs, cows, sheep, dogs, horses, fruit, and grain, man selects his progenitors and inquires diligently into the records of the past;

but in one direction alone,—the perpetuation of the human race,—does he seem to lack wisdom. In his zeal for physical perfection in the animal kingdom, man goes to the country fairs and city shows, where he seeks out his fine breed of poultry; his pointer and setter dogs, or even his French poodles; his Duroc, Poland-China, and Berkshire hogs; his Merino and Southdown sheep; his Hambletonian, Percheron, and blooded horses; which are all the product of laws of heredity applied within the lifetime of men now living, until perfection has almost been attained.

In the face of proved facts in the selection of both animals and vegetable progenitors, it cannot be gainsaid that there is much truth in the doctrine of heredity; but we must clearly draw the distinction that no man has a right to blame his forbears for his follies and foibles while he takes unto himself all the credit for all the good he himself may do.

Briefly summarized, we ourselves are absolutely responsible for the heredity that we by our actions produce in future generations, but we cannot blame our ancestors for all our faults and at the same time claim the right to be considered rational beings. For the weaknesses and faults which are predilections have festooned upon us we alone are responsible.

Haphazard marriage and promiscuous love will never produce a sterling race. Laws must be en-

acted to prevent the diseased, the vicious, and the criminally inclined from producing their kind.

Congenital insanity, hereditary disease, and criminality must be stamped out by proper legislation.

CHAPTER VII

SOME STARTLING STATEMENTS

THE hereditary stamp may be either good or bad. In his book entitled "Hereditary Genius," Dr. Galton of London says:

> The children of eminent parents will themselves become eminent after the following proportion:
> 45 per cent of the children of eminent Poets;
> 65 per cent of the children of eminent Scientists;
> 89 per cent of the children of eminent Artists and Musicians, while only one child in every 10,000 of average population will ever become eminently great.

What a contrast! If education and breeding will do so much, are we not criminal to neglect this great possibility?

Of late years more attention has been paid to the inherent possibilities of heredity than formerly, and a number of noted cases have been traced by independent investigators.

Dr. Klaussner, an eminent sociologist, has traced the history of the descendants of one Ada Takè, a dipsomaniac, who was born in 1740. Of her descendants, 709 have been identified and classified as follows:

100 were illegitimate children
181 were prostitutes

142 were beggars
46 were workhouse inmates
76 were criminals
And practically all the rest were habitual drunkards.

This one family cost the state, for prosecution and maintenance, 3,000,000 florins, or about $1,200,000, American money.

In our own country cases are multiplying with the growth of our population; but the case of one Max Jukes will suffice.

Max Jukes was born on the Hudson River, New York, in 1703; was shiftless and lazy; insisted on personal liberty; drank, but was not a common drunkard; married a common prostitute, and moved upon the Hudson River. He was of more than ordinary mind, and gathered about him his class whose descendants married and inter-married.

Of this family there have been identified and classified as follows for sociological purposes, 903 known descendants:

Delinquents and dependents	300
Died prematurely	200
Drunkards	145
Viciously diseased	295
Female prostitutes	90

Of these, 100 spent an average of 13 years each in prison and cost the State of New York over $1,000,000.

Over against these black records,—and they can be multiplied by the dozen,—we place the splendid record of the great Jonathan Edwards.

Jonathan Edwards was born in 1730. Of his descendants, 1394 known representatives have been identified. Their classification follows in part:

University presidents	13
College professors	65
Prominent lawyers	60
Prominent physicians	90
Ministers of the Gospel	200
Progressive farmers	300
Prominent authors	32

One only left a blot upon the name, and he (Aaron Burr) was of a brilliant mind and a leader in the life of his time; his downfall being traceable more to his environment (the woman he married) and his ambition rather than to be charged to his heredity.

With our own heredity we have nothing to do; for our bringing into the world we are not responsible; but once here our responsibility begins. And that responsibility lies first with the parents, and especially the mother, who should see that the child mind is trained and inclined in the right direction, and the better the training the sooner, in the sight of God, does parental responsibility cease. If the training has been all it should be, this responsibility has been met when the child has passed

puberty and knows the force, physical and moral, of productive generation; but until that time the sword of Damocles should hang by a single thread over the head of every parent, reminding each father of his responsibility, each mother of hers.

CHAPTER VIII

ENVIRONMENT

The second factor in the development of the child is environment. It is the inherent right of every child to be born amid congenial surrounding influences, and that parent who does not select the best conditions,—within the limit of his possibility, —is untrue to the trust reposed in him.

Gladstone once said, "It is the function of laws to make it as easy as possible to do good and as hard as possible to do wrong." But in this age of license coupled with liberty, it seems to be the desire of those securing the license and those appointed to enforce the laws to reverse the rule laid down by England's great Christian Prime Minister.

Our duty lies straight ahead and wholly in the direction of decent environment, and he who from selfish motives, because he does not need restraint, would do or permit that which would tolerate or create for others unwholesome environment deserves to have the sting and stigma that falls upon others visited upon him and his household.

If people could and would realize that they were acting for their own safety, and could feel that the snares that they permit to be set might as readily entrap their own offspring, what a different set of

laws and customs we would find on our statute books and in society! The loathsome virus of the brothel and the inebriating vice of the dram-shop would be wiped out by legislative enactment at the next legislature in every State, if the legislators but knew and realized that what they permitted to exist by their legislative action or inaction would be indulged in by victims from their own homes.

It is exploded nonsense to think that because some young men have had their day and sowed their wild oats, that all young men must go the same road. Too many good parents, who have not themselves felt the sting of shame and remorse, are all too willing to close their eyes to the acts of their growing sons if some one else in whom they have no concern will only furnish the victims of their lusts to satiate their mad desire.

Our supreme duty is to create good environment and to banish evil. Sin is sexless and knows neither national nor international bounds; and while saloons continue to be tolerated because they are licensed to sell, and pay well for the privilege, so long will panderers seek innocent victims to feed the maw of the feelingless beast.

A recent police commissioner of New York city is alleged to have said that 50,000 innocent girls drop out of sight each year in New York city alone, in order to gratify the lust of married and unmarried scoundrels; and by far the greater number of these unhappy victims are inebriated by wine and other drugs before being robbed of their virtue.

Is there no remedy? Is man the *only* creature of the animal kingdom that shall be sacrificed to this mad moloch? In the whole catalogue of animate life biological science finds no creature from amœba to man, other than man, who lets his passions run riot and rots in his own infamy.

Lower animals have a highly developed instinctive nature and these rarely breed defective offspring, while in the case of man one-half of his offspring die before they are six years old, while over sixty per cent. are defective in body from birth, and all indicate defects, both mental and moral, as they grow older.

The offspring of man enter the race terribly handicapped and more heavily burdened than do any other living beings. The reason is to be found in the incontinence of humanity. Man alone of living creatures uses his generative organs to gratify sensual passions. In the entire animal kingdom, man alone excepted, cohabitation is indulged in only to perpetuate the race.

Dr. Winfield Scott Hall, in "Reproduction and Sexual Hygiene," says:

> "During the pregnancy of his wife the husband should abstain absolutely from sexual intercourse, and for a period of two or three months thereafter. 'All other animals observe this period of continence; nature demands that man should observe it."

The period of gestation is the period of greatest impressionability. At conception the child receives the qualities,—good or bad,—of the father and dur-

ing pregnancy acquires the qualities,—good or bad,—of the mother.

Few people realize the truth of this statement, yet all realize the fact that it is so. A good, pure, clean father might have some hereditary taint, or might have had a trying day in vexatious dealings which left him anything but his natural self, and under such circumstances might beget a child that had all the bad and none of the good traits of his sire, while, on the other hand, it is just possible that a depraved and wicked father, because of a happy streak, might by accident beget a child that was worth while; but in either such case the result would be purely accidental, while in ninety cases or more out of every hundred the predominating traits of the parent would be stamped upon the child by the father at conception.

During the period of gestation the mother stamps indelibly upon the child its disposition. If the mother is happy, she will stamp the child with her traits of character, and if she is unhappy she will likewise so stamp her offspring.

Musical families are largely so because music formed the major part of the home life during the period of gestation of the offspring.

Given a fair opportunity, the average mother can "will" her child to be what she wants it to be; and as mother love, even in the most depraved, is the dominant trait of character, it is highly probable that in many a depraved home the child is stamped for good by mother love, which may account for

the good tendencies where eugenists would look only for bad.

When Madame Curie discovered radium she is said to have worked over 300 tons of pitch-blend, and after months of painstaking care, and the elimination of the baser and the selection of the desirable parts, she eventually isolated a few milligrams of radium salts, but in those few milligrams were concentrated the vital force of the tons of pitch-blend. Man at the time of cohabitation and at the instant of conception brings into being the sum-total of his physical, mental, and moral being, —hereditary and acquired,—and in this act produces the essence that is in him, though that essence may be either his very worst or his very best. It is a terrible thing to shape a human soul, and may mean a blessing or curse to all mankind for time and eternity.

Prof. Newton D. Biddle says:

"The present ethics of marriage licenses that which degrades the affection, and destroys the possibility of harmony. The abuse of the generative function is the chief cause of domestic inharmony, divorce and shame; inherited lascivious tendencies and the vices and crimes that follow. Three-fourths of the race have their origin in uncontrolled desire, while less than one-half of the remainder are as well born as they might have been."

If the true facts were known, it is highly probable that the mass of drunkards and prostitutes would find their bill of complaint in parental abuse and incontinence. It is claimed by those who should know that seventy per cent. of immoral women

had drunken fathers or mothers, or both; that eight out of ten children of drunken parents are defective from birth.

In the face of these facts the preachers of the doctrine of "personal liberty" should pause and consider the fact that a man's personal liberty to live in sin ends where the rights of his unborn child begin. The man who deliberately lives in sin foreordains the child of his loins to a life of infamy, and nothing in after life but constant care and the grace of God will protect that child from its inherited predilection.

A father and mother have home, happiness, friends, and money, and a charming daughter budding into beautiful young womanhood. They wish to secure for her a riding horse that she may enjoy God's air and develop into physical perfection. Two specimens of horseflesh, equally attractive, are shown them. On trial, one is found to be as satisfactory as the other; but on inquiry it is learned that a certain sire, one, two, or three generations back, ran away and killed its owner, and after that was considered an unsafe creature for women to handle; with the other no such fault could be found. Which horse would the parents choose for that daughter?

That same daughter has two suitors, both equally attractive so far as appearances go. The one is a poor man,—the manager of a local business house with a record for honesty, industry, and Christian piety, but he has no money; his ancestry has no

blemish; none ever broke either into Congress or the penitentiary, nor has any of them a record in *Bradstreet's,* or standing in Wall Street. The other is the son of the local political boss that makes and unmakes political candidates at will; the family grew into prominence which culminated in the lofty place held by the father of the present suitor who made his money by questionable means but—he has it. This father could go to Congress, if he wished, but he makes more money and has more power by letting the other fellow go; has given his son a college education and at the same time money to spend in sowing wild oats, and will leave his son a millionaire with a title to his influence. The son is rated by everybody as an "all-around good fellow," who has been the hero of several escapades, from which his father's wealth and influence have extricated him; but he has sowed his wild oats and is ready to settle down. Which son, think you, will the parents choose for their daughter's husband? For the political and financial influence the father would choose that lecherous lump of lust, and the mother, in order to place her foot one round higher on the social ladder, would acquiesce in the choice. With the Latin poet we exclaim: "What will not the vain thirst for gold drive the heart of man to do?"

CHAPTER IX

HIMSELF

And the remedy? It is in man himself! The three great factors in the development of man are heredity, environment, and himself, and the last is the most important. The greatest fact in life to me is myself and to you is yourself. *"Know thyself"* was important to Socrates, and is more important to you and me.

The child,—boy or girl, and boy especially,—must be taught from the earliest rational moment that beauty and strength are the part of man, and grace, meekness, and virtue the part of woman. The average boy is left to shift for himself while the average girl is decked in all manner of folderols to enhance her beauty. To this I do not object, provided her parents and preceptors drum it into her head that grace and meekness are the crowning virtues of woman. Beauty should not count, she will grow into that conceit all too soon, and in proportion to its growth is the danger that besets her path.

Throughout the entire animal kingdom strength and beauty are found in the male sex, and that

strength, that beauty, is found because it is the male sex completely developed. Among the feathered tribe all males are distinguished from the females by their extraordinary beauty; witness the arched neck, the glowing comb, and the glossy tail of the game cock, the leghorn, and other domestic fowl, while the caponized cock droops like a sick old hen. Who has not noted the broad breast, the flowing mane, the bushy and beautiful tail of the stallion, as compared with those of the mare or gelding of the same breed among horses; or the bushy head and majestic bearing of a male lion as compared with the scrawny form of his mate? All nature places its stamp of beauty upon the male of the animal kingdom, because he is male and because he has within himself the possibility of perpetuating his race and only uses that possibility at the mating season.

Any one who has lived in the country where chickens were raised for market, and where the young cocks as soon as feathered were caponized, could not but have noted the difference in behavior of the full-grown capon and the full-grown cock. The capon is small-headed and small-brained, with an overgrown and ponderous body; he thinks of nothing but himself and the gratifying of his stomach's needs. When food is scattered he will trample under his foot his fellows, and has no concern for any but himself; if no food is furnished, he will mope and die, too indifferent and too lazy is he to look for it himself. But what of the cock?

He stands proud of his beauty; he takes a regal interest in all the hens and all the young of the flock; if food is scarce he does not mope, but goes and hunts it, and when found, does not devour it himself, but calls the hen and chicks to partake of the feast, and then goes off and hunts for other food, repeating the act until all are satisfied before he feeds himself.

And why is this so? The only plausible reason is to be found in the fully developed reproductive organs of the cock, and in the fact that in the capon, full brother to the cock, they were removed. In case of danger from hawks or other birds, the cock stands his ground and fights, while the capon scampers for the nearest shelter.

What makes all this difference is the fact that the generative organs throw back into the system and into the blood all excess not used by the fowl in reproducing his kind. God made man every bit of him, and for his purpose, and until man can realize God's plan and be reasonably guided by it, man will not have fulfilled his mission in accordance with God's intent. Every part of man's anatomy is as sacred as every other part, and until man can realize that this is so and look upon his being as God intended he should, man is, in that much, fallen from grace,—is a degenerate to that degree. The vile names—and lascivious terms applied to the most sacred relations of life by all classes and conditions of society,—among all civilized races of

mankind,—but attest the depth of depravity to which man has fallen.

Man must be brought to a realization of himself and his latent possibilities. He must know that "the carnal mind is enmity against God"; that any abuse of his being, natural or otherwise, is a sin against self, against God, and against humanity.

It is a well-known physiological fact to any physician of standing that manhood properly trained and under mental control does not need "a way of escape," but that, on the contrary, all secretions of the genital organs not utilized in the reproduction of the race, of themselves and in their natural way, find their way back into the blood to build up and reinvigorate the life of the individual, and that where nature is allowed to care for itself in this manner, a handsomer, stronger, bigger, better, more vigorous physical and mental being is the result. Nature's laws are immutable and are the same for man as for beast.

It is my firm conviction that if the sins of society, secret and open, could be abolished, if only men and women who were physically fit were permitted to marry, if all others were prevented from reproducing their kind, that a race superior in every way would result. Occasionally the eugenic idea gets a jolt, as it did in November, 1916, when at a baby-show in New York, open to all competitors, the most perfect baby was found to be the child of two museum freaks,—a living skeleton and the bearded lady,—but that does not disprove anything;

on the contrary, it is another proof of the arguments herein set forth.

The fact that the mother was "the bearded lady" but proved her possessed of some traits of masculinity, and she herself was perhaps a perfect specimen, otherwise, of humanity, and, if so, during the period of gestation gave to the child form and life that was the basis of its perfect development.

Mankind, in its effort to produce the best results, has moved too far along the lines of scientific selection in cattle and corn to refuse longer to apply the same honest tests to humanity.

If man would be all he is privileged to be,—all he was intended to be,—he must be physically fit, and such a state can not exist except he avoids all excess and every appearance of evil.

The young man, boy especially, who persistently smokes cigarettes is stunting his manhood,—his mental and moral fiber,—and making of himself a victim of premature development with its attendant evils and dangers.

Fruit may be made to ripen sooner by injuring the vine, or by plucking it before its time, but such fruit has neither the savor of the matured fruit nor the ability to reproduce itself from the seed within itself. The cigarette habit of to-day is doing more to destroy the perfect race of to-morrow than is any other evil.

The man of full vigor is chivalrous and heroic, and possesses none of the elements of a molly-coddle. He is every inch a man, because his full

manhood takes its natural course and he stands out before his fellows as completely distinguished as is the gamecock, the male lion, or the stallion, among the animals. Young men, beware! Be men!

CHAPTER X

OUR YOUNG MEN PHYSICALLY UNFIT

As I pen this paragraph, on this the fourth anniversary of the German war on humanity, there lies before me an afternoon paper the leading editorial of which is entitled "Making the New Army," the first paragraph of which says:

> There is small encouragement in the figures presented as a result of the first examination of Baltimore's draft eligibles. Of nine men in the fourth district eight failed to pass the physical test; of thirty men in the 12th district twenty were rejected for physical disability; of 87 men examined in the 7th district 31 were found physically unfit. And so the story runs.

Note the figures: 88 8/9 per cent in one district physically unfit; 66 2/3 per cent in another district physically unfit, and 35 3/5 per cent in another district physically unfit; or, striking a general average for the three districts, we have the startling arraignment thrust in our teeth that 63 7/10 per cent of our young men between 21 and 31 years of age (who should, barring accident, be 99 per cent efficient) are physically unfit for the duties of life, and incapable of defending the flag that protects their lives, their property, and their homes.

The drink habit, the smoke nuisance, and the incontinent lives of our men are making a race of cripples and cowards, and the evil must be remedied; and though the cost is great, the German war will be worth all it costs if our young men can be brought to a realization of their terrible condition. To remedy this evil, we in America must insist upon universal and compulsory Military training on the part of all our youths for their own sake, and in case of a defensive war, upon universal and compulsory military service.

God grant we may never become so bestial as to seek an offensive war with any race or people!

CHAPTER XI

MENTALLY SOUND

MAN must not only be physically fit, he must also be mentally sound if he would be a perfect man. He must possess *"mens sana in corpore sano"*—a sound mind in a sound body. He must realize that his mind is his greatest concern: "As a man thinketh so is he" must sink deep into his very being. He must learn that to be trained he must be restrained; that discipline is of as much value as information; that what he should not *do* is as important for him to know as what he should do. The science of medicine is beginning to have some basis of fact, but we are still practicing education. The four fundamental facts of the education of a child are the teacher, the school, the parent, the home; and all are equally important.

Teachers and schools are always willing and ready to assume their share of the responsibility. Every parent is obsessed with the idea that his or her child is created out of a little better dirt than all the rest of humanity. Such a parent brought to me a precocious son, who seemed to be of average intelligence, but of whom the parent proudly boasted: "He has the making of a great

man; he has on his shoulders a Henry Clay head." The boy was accepted, and I wasn't long in discovering that he had all the parent claimed, minus the Henry. But the parent is not to be objected to who thinks her child the best, for all crows think their young the blackest; only those parents are to be censured who take no interest in the child's welfare, or who, taking an interest, throw the result of that interest on the side of iniquity.

Years ago I sat one Sunday afternoon under a shade tree, out in a small country town, talking to a number of men, while young children in dresses played around. One little tacker,—the youngest in the lot,—who showed alertness, came running up when the father said:

"Harry, tell him something."

From the mouth of that scarcely more than a suckling babe rolled such vile oaths as would make the proverbial sea captain sit up and take notice.

I cannot begin to tell you my mingled feelings of shame, of pity, and disgust. I left the place, I lost sight of the people for twenty years, when, one day, picking up the city paper and glancing over the county news I happened to see that "—— was arrested and put in jail for burglarizing the store of Mr. W——."

That boy was the boy to whom the father twenty years before had said, "Harry, tell him something."

Is it any wonder teachers and schools get no better results when from such filthy cesspools,

called homes, children are sent to be molded into intelligent men and law-abiding citizens? Due to that drunken and vile father, the state had one more criminal to prosecute and one more convict to maintain. Hence, physical fitness and mental alertness alone are not enough to produce a perfect man. There must be moral purity as well.

The problem of education is one the importance of which parents must be taught. In this day of free public education it is a crime, not only against the individual but against the state, to let a child grow up in ignorance.

Recently the Department of Education of the United States Government made inquiry into the value of a high-school education to the average young man and found that, while the average man by brute force and with a limited education,—or none at all,—could, if physically fit, command a wage of approximately five hundred dollars a year, it also found that the average high-school graduate was earning a thousand dollars or more a year.

If the parents and the boys of the present generation could realize what this meant, the average boy would be kept in school until he had at least finished his high-school course. A pencil and paper, with a moment of figuring, will show what those four years are worth to the boy. The average school year is not over 180 days, or for the four years not over 720 days for the full high-school course.

The average boy is out of high school at twenty,

and can produce and draw his extra salary of $500.00 a year for forty years, or until he is sixty years old, which is $20,000.00 more earned because of the high-school education than if he had not attended the high school, to say nothing of the added pleasure to his life because of that education.

But let's keep to the dollar mark, for, after all, the tenderest nerve of the human system is the one that runs to the pocketbook. If the boy has earned $20,000.00 more, that divided in 720 days of work,—a mere process of division shows that the boy will receive $27.77 for each and every day he had been in the high school just because he has been in the high school.

The ratio increases as a higher education is acquired; hence, from the selfish standpoint of dollars and cents alone, every parent and child should be impressed with the value of an education. But gold is not the only thing of value. The training must be not only for utility but also for the broadening of the mental horizon in order that the individual may be of the most value to himself and humanity. A perfect man should, therefore, not only be physically fit and mentally sound, he should also be morally clean.

CHAPTER XII

MORALLY CLEAN

"KEEP thyself pure" was Paul's advice to Timothy.

From a depraved mind one can hardly expect good morals to proceed. It is practically impossible to enumerate all the elements that go to make up an impure life, but some are so self-evident as to need only to be mentioned to prove their harm.

Perhaps the prime cause is bad heredity, already discussed at some length. If the unborn child had the intuition to see its end and the choice of its parents, as parents have of projecting offspring, many a child, methinks, would hesitate to be born, and would think more than twice before it acted. All the lasciviousness of both parents is begotten in the child who is stamped with such evil propensity.

Again, parents, mothers, and nurses often superinduce tendencies to wreck lives by clothing placed too tightly about the parts of the child, and in a hundred other ways help in the ultimate cause. The one thing, however, that causes the generation of impure thoughts in the growing boy is the use of tobacco in the form of cigarettes and otherwise.

It is a fact known to medical science that the

nicotine and other poisons taken into the system of the youth, if enjoyed in childhood, hasten by several months the age of puberty and cause the corresponding diminution in physical being and in mental development. The child who early and habitually uses tobacco, though of large and healthful parents, is usually stunted in growth, sickly in appearance, and with it all, dull intellectually. In my young manhood I recall a boy, not long out of his dresses, who was as an infant exceptionally bright and well developed both physically and mentally, but who, because of his brightness and the lack of proper intelligence on the part of his father, was taught to chew tobacco at the age of four. Later he could not be broken of the habit, and at ten was no larger than he should have been at seven, while at young manhood, I am told he looked like a boy of ten years. In his early childhood I had occasion to observe his mentality, which at first seemed quite alert; but as the months melted into years an overpowering dullness seized him, and in later years he was distanced by all his schoolmates. Because of the fact that his system was saturated with tobacco, he looked the part of one who practiced the secret sin.

More than any other cause I believe the tobacco habit among the boys and young men to be responsible for dwarfed physical, mental, and moral manhood. I am not a crank on the subject of tobacco as are some, for I was a moderate user of the weed for too many years not to possess charity

the weed for too many years not to possess charity for the deluded boy or older man who still indulges in the useless and sensuous pastime. I call it useless, because no smoker can in the dark or with eyes closed after two or three puffs tell whether his pipe or cigar is lighted or not, unless he swallows the smoke that causes temporary strangulation.

The drug in the tobacco causes an abnormal appetite which must be satisfied, but which can never be wholly appeased, as the satisfying of the craving by the smoke but adds more poison, which in turn must again be satisfied and thus *ad infinitum.* The great wonder to me is that more people are not made permanently ill by the nicotine of the tobacco.

There is more truth than fiction in pipe-dreams. The very act of taking the poison into the system causes the need of strongest counterirritants to neutralize its effect, and as one drop of genital fluid that goes back into the system is worth as much as twenty times the amount of pure blood, each smoke but causes the genital organs to overwork in their efforts to neutralize the poison. Narcotics in the shape of tobacco and stimulants each in turn overwork the productive system and, in doing so, work injury to the body and cause the mind unconsciously to dwell on forbidden things.

Dr. Guion says:

Tobacco has spoiled and utterly ruined thousands

of boys, inducing a dangerous precocity, developing the passions, softening and weakening the bones, greatly injuring the spinal marrow, the brain, and the whole nervous system.

Among men it is no uncommon thing at lodge smokers to have these well-meaning gatherings turned into disgusting revels of vile stories, where each in turn tries to outdo his predecessor in lewdness. It is the conviction of the author that tobacco stunts both the intellect and the moral fiber. The blood is the life, and when either alcohol or nicotine mingle therein, the vital force is in that much abated, whether in producing thought or physical force. My honest opinion is that the physical, mental, and moral fiber are all equally weakened by the use of both stimulants and tobacco.

The young man who smokes cigarettes, who finds himself indulging in lascivious thoughts that he may be too weak to curb and control, and who finds an avenue of escape in the secret sin that is undermining his vitality and mentality, will find an avenue of escape if he will give up the vile cigarette habit. To aid such young men, I am publishing on another page the silver nitrate remedy, which I accidentally discovered, which cured me of the desire for the use of tobacco, and by means of which I have since seen many others cured of the desire. If the remedy helps to save one young man this little book will not have been published in vain.

CHAPTER XIII

THE CIGARETTE HABIT

The curse of America to-day is the tobacco habit, especially the cigarette habit that is so prevalent among boys and young men.

From an experience covering many years in teaching and otherwise associating with young men, I have never found a cigarette fiend who was either truthful or reliable, or who was in any sense an acceptable student. From the result of that experience, if I were an employer of men in fiduciary positions demanding mental effort and skill, I should not employ an habitual cigarette smoker if I could fill his place with a non-smoker.

The tobacco habit, and especially the cigarette habit, can easily be banished by using as a simple mouth wash a very dilute solution of silver nitrate; but as this drug is a poison and should never under any circumstance be swallowed, but only used as a mouth wash, to be expectorated immediately upon use, it should only be taken under the direction of a skillful physician.

No greater field for usefulness could be found anywhere than is offered by the establishing of anti-tobacco clinics by churches, societies, or hu-

manity-loving physicians, to help rid our land of this curse, which in its effect is proving to be as insidious as was the opium habit among the Chinese.

The author, as director of the Milton Chemical Laboratories of Baltimore, accidentally discovered the remedy years ago in his own case and, as a result, lost the pleasure (?) of the weed. Since then he has helped many others to the same freedom, and he hereby publishes and dedicates the remedy to any one who wishes to use it for himself, or to help others in their fight for freedom.

The tobacco habit may easily be banished by using as a simple mouth wash a *very dilute* solution of Silver Nitrate. We have found the remedy effective when only one-half of one per cent strength was used, but in some cases we have found it necessary to use as much as four-fifths of one per cent strength to get desired results.

A small wineglassful of this dilute solution used as a mouth wash after meals, and at the time the smoker wants his "smoke,"—extreme precaution being taken not to swallow any of it,—will banish the desire for the smoke in the most inveterate smoker. Any one doubting the statement is invited to try it on himself.

If any reader of this little book tries the remedy and is freed from the detestable habit,—as I have already said,—this book will have fulfilled its mission. And while the author does not feel that he is doing any very great thing in communicating the

remedy with full right to use, he will nevertheless be glad to know that he has helped some one.

If every boy who is under the dominating influence of the cigarette habit could be prevailed upon for his own good to try the remedy, he would be going far toward saving for himself the manhood of which the tobacco habit is robbing him.

Tobacco is a filthy weed
Because the devil sowed the seed.
It empties pockets, soils the clothes,
And makes a chimney of the nose.

CHAPTER XIV

IMPURE THOUGHTS

While tobacco is not the only cause of impure thoughts it greatly aids in their development. It is a question worthy of some investigation whether any professing Christian,—priest or layman,—ever went reverently to his Bible while indulging in the use of tobacco; and while it is doubtless true that many smoking ministers have prepared excellent sermons amid tobacco fumes, it is seriously to be doubted if ever a minister so engaged was impelled thus in the midst of his work to "be in the spirit." Impure thoughts are more apt to be the result.

We cannot always keep impure thoughts from entering the mind; but any man of any mind whatever can prevent the harboring of any impure thoughts. Lecherous men will often congregate and make passing remarks about handsome women who pass them, and often these men are parents of as beautiful girls, men who, under other circumstances, if they were to hear other men thus discuss their loved ones would feel like murdering the speakers. But it was their daughter this time, and that made the difference.

Many men, some in respectable circumstances,

have thoughts, and even make expressions about wives and daughters of others, who would not stop at the murder of another who dared attempt with their own that which they have in their thoughts. But what is the difference? In the sight of God "as a man thinketh in his heart so is he."

The modern promiscuous dance, with its sensual hug and the unholy positions, is the cause of much mental sin that often leads to actual sin. It is strongly to be doubted whether among the inmates of the red-light district there can be found any who do not dance, or many who cannot trace their downfall to the dance-hall with its passion-producing antics. I am ready to concede that many men and women enjoy, and innocently, too, the dance, but there are others who fall by the wayside because of it.

On the question of dancing I hesitate to express an opinion, for I know nothing of its pleasures or pains. To me it always seemed silly, and I never took time to learn the art. With the dance also go usually the full-dressed,—better named half-dressed women,—and though the women as a rule, I believe, are pure in thought, no man, fully developed, can caress such a woman without thoughts unutterable arising in his mind. A modest, sanely dressed womanhood would go far toward making a moral manhood, and this applies to the average theatre, or ball-room, or other places where women thus congregate in Eden attire.

CHAPTER XV

KISSING GAMES

It is physiologically and hygienically wrong for parents to allow their children to indulge in kissing games; and for older folks to "spoon" promiscuously is one of the main causes of wrecked virtues and blasted lives. In some communities the habit is so prevalent that boys and girls, even young men and women, congregate and swap "secrets" as to the best spooner of their acquaintances, little realizing that even though "the bounds of propriety" may not be passed, there nevertheless remains the act of mental fornication on the part of each indulgent during the "spooning-fest," and unless rigid custom ties down couples and marries them off, there is grave danger of a larger crop of undesirable old maids,—the flotsam and jetsam of this unholy custom. In any community where the custom prevails the wrecks on the shore can be counted by the score.

Pity them. They knew not what they did, and none rose up to tell them.

CHAPTER XVI

WILD OATS

Sometimes foolish parents, and unwise doctors who need victims of lust and sinful indulgence, advise visiting periodically, as a remedy, houses of ill repute.

The patient receiving such advice would do well to ask the doctor the best drug-store at which to get his written prescription filled. If the doctor had an interest in the drug-store, he would without doubt advise his patient to go to his own store for his drugs, and the patient might do well to follow the advice.

To the same doctor the patient should say:

"Doctor I will take your remedy as prescribed; and for the second part of the prescription, I will call at your home this evening."

This same doctor, who would have his patient ruin some other home, would not stop at murder if the sanctity of his own home were violated.

Hold on there, doctor! It was somebody's daughter you would have had him use to gratify his lust. Why not yours? You gave the remedy!

If the personal equation could be brought home in the vice crusade, the crusade would gain such

force that in a single decade it would burn itself out of every community in which it exists.

If I have smallpox, or other loathsome disease, I am quarantined. Why should vice more deadly than smallpox go unquarantined?

Our police power is always called in to help us curb that which we do our best to curb, but the deadly disease venereal is allowed free reign and is protected, instead of being punished, by law.

A new thought must be begotten in our young manhood. He must realize two appalling facts:

First,—That illicit intercourse is not necessary, and second,—That it is deadly dangerous.

No physician of standing will justify visiting houses of ill repute as a necessity. Two deadly diseases,—syphilis and gonorrhea,—are fostered and perpetuated among humanity because of the incontinence of man, and these diseases are known only among mankind, never yet having been found lower in the animal kingdom.

CHAPTER XVII

GONORRHEA

GONORRHEA is an infectious disease brought about by the germ gonococcus and, says Osler in his "Practice of Medicine," "as a cause of ill health and disability occupies a position of the very first rank among its fellows."

It is almost exclusively venereal in origin, and is acquired only through contagion. It attacks primarily upon the urethra, and may extend to the bladder, uterus, and kidneys. It is a potent producer of sterility, and is said to be accountable for more than 40 per cent of the barrenness in childless marriages. It is said to be the cause of at least 15 per cent of the blindness in our country,—a minute drop falling upon the eyeball causing total blindness in twenty-four hours. As the disease is an infectious one, he who acquires it is liable to communicate it by towels or anything he touches to every one who comes in contact with anything he handles.

Its ultimate effect is greatly to reduce capacity for work and to cause an enormous amount of hopeless invalidism.

Many young men,—taking their cue from the

quack doctor,—laughingly boast of having a "dose," and lightly pass it off on the doctor's say-so as no more dangerous than a cold in the head.

Such diseased men are as loathsome and dangerous as lepers, and the doctor knows it; and if those suffering from such venereal disease were quarantined, as they should be, there would be some hope of stamping out the evil.

The unclean in biblical times were driven out of the city gates and stoned if they came near respectable people, and while we do not advocate such drastic measures, we believe a humane quarantining of all such libertines would save humanity from the curse for all time.

CHAPTER XVIII

SYPHILIS

SYPHILIS, commonly called "pox," is the most deadly of venereal diseases and may be either acquired or congenital. To medical science three stages of the disease are known,—primary, secondary, and tertiary. In the primary stage it is acquired from the site of inoculation and after about three months, unless checked, goes to the secondary stage, in which it affects the skin and mucous membrane, and manifests itself in pimples and ulcers; then, after a period of months or years, the disease develops in the viscera, muscles, bones, and skin, which is known as the tertiary stage, and which is the most loathsome of diseases known to man. It may be communicated to innocent victims who have any abrasion,—such as a chap or scratch,—who come in contact with a towel or other material affected by the virus of the victim. Osler gives several ways by which the loathsome disease may be communicated:

1. By sexual congress, which accounts for a vast majority of the cases.
2. By hereditary transmission, from the father, known as sperm inheritance, or

from the mother, known as germ inheritance; in either of which cases the parent has the germ in the system.

3. By accidental transmission.

One case that comes under my observation is illustrative of thousands that occur. A young man, —who had had his day, had contracted the disease, took treatment, and, as far as he knew, was cured, —went to his physician a year after ceasing treatment and asked his advice about marrying a beautiful girl of the doctor's acquaintance. The doctor advised him to wait a year longer before marrying; but this the young man would not do. A few weeks after marriage the bride became deathly sick, and the young man, knowing the trouble, sent her to another physician for treatment, pledging that physician to secrecy as to the cause of her ailment. In a short time the young wife's hair and teeth began to fall out, and thus she lingered, in a hellish torment, with daily convulsions, her bones and tissues rotting the while, until, at the end of six months, death relieved her of her agony.

In the face of such agony can any man who possesses one spark of manhood claim the right to sow his wild oats? The state owes it to its citizens and to itself to regulate, by proper eugenic laws, the marriage and giving in marriage of its citizens. It should not permit, either by law, or the conniving at law, any house of ill repute to incubate and scatter such loathsome disease.

The talk of necessity and all such nonsense is pure balderdash. Deny the right to houses of ill repute to permit any wines, whiskeys or other intoxicating liquors or sense-destroying drugs to be used, and the harlot with one spark of womanhood left will cease to ply her nefarious trade. Whatever may be her sin or her faults, her worst enemy is the demon rum.

One would not go to a house known to have smallpox, or diphtheria, or yellow fever, or other contagious disease, for pleasure or sociability. We need no quarantine to keep us away where such disease exists.

Any house of ill repute, no matter how well regulated, is dangerous, and he who dares enter such a place tempts fate. It was ever thus. Turn to your Bible and read the picture presented by Solomon in the seventh chapter of Proverbs.

CHAPTER XIX

SPIRITUALLY HOLY

THE perfect man should be spiritually holy. He should realize that he is more than an ordinary animal,—more than a mere machine,—and that which makes him greater than these is the soul nature within him.

It is the soul nature that incubates inspiration and fosters aspiration.

Man without a soul would be like a ship without a rudder,—buffeted by every adverse and opposing circumstance. It is his soul nature that guides his intellectual being and makes him a creature with the threefold faculty of knowing, feeling, and willing. With the philosopher of old we can exclaim: "I know, therefore I am,"—I exist! From this faculty we get our first positive proof that we are sentient beings.

Our feelings are twofold,—physical and mental. We physically feel from the nerve of sensation (the sensory nerves), but we mentally feel because the soul is in that much developed. And how much we feel and live is dependent entirely upon how much of soul there is in the man.

But for the soul in the man we could scarcely

think, and would lack the ability to either laugh or weep. Furthermore, the measure of one's soul may be taken by the desire or inclination to laugh or not to laugh. He who laughs at little and trivial things has a poorly developed soul, and is to be pitied rather than censured.

He who sees big things and appreciates them and can see a joke and, if necessary, accept it,—though upon himself,—has a developing soul; while he who sees no humor in innocent pleasure or amusement, but must stoop to the lewd or lascivious before he can see the point of humor, is to be pitied indeed. His soul is in the decadent stage,—he is becoming shriveled, and must perforce of habit eventually lose his own soul (his sense of feeling). The soul nature is the delicate vibrating entity that responds to those external influences in harmony with its own being, and the things with which it harmonizes form the criterion by which to judge of the soul's capacity.

The world is filled with big souls and little souls, swelled souls and shriveled souls. There are souls so all-comprehending that humanity is almost too small for the exercise of their desire, and there are souls so small that if you were to take an inch of a spider-web and punch the pith out of it and put a half dozen in it and shake them, they would rattle.

The soul is the mind's eye and penetrates the thoughts and desires, and by its reflex activity adds to its own essence the result of its own work, be

that work good or bad. What the essence of the soul is, is for others to determine. There are those who claim that at the instant of death an invisible (to the unaided eye), intangible (to the touch of man) something, identical in form with the body, leaves the body,—and that this something is the soul of man.

For our purpose, the soul is the man in action and inclination. If he who is shriveled into himself sees nothing in life or beyond life but himself, then his poor soul is stuck to him so tight that he is hidebound, and he needs a severe jolt to separate the two beings. The soul is not only the part of the being that knows, it is the part that feels and also wills; and he whose soul is sufficiently developed for him to will to do good and ennobling deeds is in a good way to acquire the faculty of expanded soul.

The soul has its origin in conception and birth and is developed for weal or woe from infancy to old age; and much of the trend of the soul in maturity and through life is dependent upon the impetus given that soul in the nursery training.

Childhood impressions mold life's action more than any other single factor, and while it is possible for one to have the best of nursery training and go wrong, or to have the poorest of nursery training (or none at all) and go right, it is a rare case indeed when a child correctly trained from infancy through puberty goes wrong. And conversely, few children who have been denied train-

ing until they reach maturity are noted for their goodness or piety.

We feed the physical being in infancy every two hours, day and night; the child three times a day, and give him a snack between meals, the man three full meals a day. We never neglect to feed the physical being. We start at the first moment the child begins to take notice to feed the mental nature and place it at an early age in the kindergarten, pushing its culture through its school life, and if able, through the university. Many, however, who feed the brute nature,—the physical,—utterly neglect the mental nature; yet others, who feed well the physical and mental nature, leave out of consideration entirely the moral nature, while yet, again, many others scarcely comprehend the fact that they even have a soul.

If our bodies were fed as little as our minds we would be walking skeletons; if our minds were fed as little as our moral natures we would be walking idiots; if our moral natures were fed as little as our souls we would put to shame the worms that crawl beneath our feet.

The perfect man realizes that he has a fourfold nature,—physical, mental, moral and spiritual; and, that his being may be well poised, he gives to each its proper care and sees that each is as nearly perfect as he can make it.

CHAPTER XX

A SINGLE STANDARD

As the world is at present constituted, there are two standards of conduct,—one for men and one for women. This condition of affairs is wrong, and should be banished from civilized and religious communities.

It is perhaps a rather severe arraignment of womanhood to say it, but the cause of the double standard is more due to woman than to man. Naturally, man is the builder of the home and woman the custodian of its morals.

Let a man step across the moral law, and his fellows think little or nothing about it; if he has money, or influence, and seeks entrance into polite society, his past lecherous life is not always a hinderance, and is often an open sesame to the inner circles of the polite set.

What if the man has sowed his wild oats, especially if it has been with some innocent victim of an under crust of society, that matters little to the matron with a marriageable daughter on her hands. His sin to her has been but an escapade to be lightly passed over.

But if a woman steps but up to the forbidden line, and steps but one foot across, though treacherous love making has been her undoing, her own sex are the first to start wicked tongues wagging, and a girl, otherwise pure and innocent, is driven out into the world,—ostracised from "polite society."

This coddling hero-worship of a vile man, while ostracism is the portion of the wronged woman, is infamous in the extreme, and the sooner people realize it the sooner will vice be curbed.

Gossip has sent more wronged girls to lives of shame than it has ever saved, and more hearts have been broken by the jealous gossip of ladies' aid societies and sewing circles than have ever been healed. The pity is, woman lacks sympathy for her own sex.

I make no plea in palliation of the sins of society; I bear no brief for the woman who panders her life and damns her soul to gratify her lust.

Woman is God's choicest gem of creation, and so long as she maintains her ideals of purity and rectitude she is the nearest thing to angelic perfection that walks the earth; but when she sells her soul to Satan, hell's hearths are raked for coals hot enough to burn her wrath into the world. As the sweetest creature in the world is a loving woman, so the most loathsome is the woman steeped in sin so deep that she would overwhelm her innate purity by vile words and deeds.

But get it straight: The world will not be re-

deemed from the curse of sin until there is set up a single standard for both man and woman.

If polyandry, secret and open, is wrong for woman, clandestine polygamy is wrong for man; if to have his day is right for the son, it is not wrong for the daughter. Sin is sexless, and in the sight of God that which is sin is sin, whether committed by man or woman.

When society demands a single standard in morals for men and women the horrible specter of wronged lives and broken hearts will become largely a thing of the past.

CHAPTER XXI

CONCLUSION

If we may be permitted an addenda to a very incomplete treatise, we would say the Perfect Man is sure of himself. He looks the world squarely in the face, confident of himself and his ability to do any task he undertakes. If he comes upon a task he cannot do, he immediately sets for himself the task to do that very thing, and does it. He does not bluster nor brag nor find fault nor criticize. He does things, and lets it go at that. He minds his own business and gives the other fellow credit for having some sense, even though each may radically differ on essential things.

The Perfect Man has pride in himself, his appearance, and his acts. His clothes must be neat and clean and in style, though he has no ambition to be considered a Beau Brummel. The sloven would call him a dude, and say he was proud, but that does not concern the Perfect Man, for he knows that the man who is clean and vigorous and well dressed, other things being equal, is fully 10 per cent more efficient than the shiftless slovenly fellow who does not care for appearances.

The Perfect Man is not so much concerned about the history of his family tree as he is that the fruit

of his own tree shall be rosy and luscious. He cares little whether his ancestors were feudal lords or honest toilers, for to him labor is honest and necessary.

He takes his cold plunge every morning and shows it in his elastic step, his healthy skin, his sparkling eye, his vigorous mind. He is alert in business and takes no mean advantage of his fellows. He wastes no time in smart tricks or crooked schemes, confident that in an even race he will hold his own.

He respects age for its weakness and virtue for its innocence, and will do no wrong to either nor permit others to do so, if it is in his power to prevent it. He is not a prude, but virtue with him is a religion. He is chivalrous and kind in his demeanor toward those weaker than himself, or those who hold inferior stations, and does not consider it humiliating to show honest attention to those beneath him.

He is neither a bully nor a coward. He will never seek a fight, and will never run from one unwillingly thrust upon him.

He is clear-headed and red-blooded, hates sham of any sort, and mockery he will not tolerate. He believes in his God and his country, and has an abiding confidence in himself.

He seeks no quarrel, aims to have no enemies of his own making, and will stand by a friend while a foothold remains. He will not shirk either a physical or a moral obligation, and in times of

danger to his country's welfare does not wait to be drafted, but does his bit as a man.

The Perfect Man does not consider himself perfect. He knows his own frailty, and that humanity is at strongest but weak; but he knows what is best for himself and his fellows, and he is determined to make a perfect effort to be all that humanity can be,—to be always right and never wrong. He masters his own mind, and cares for his own body, and trusting in his God, he commits his soul to the keeping of an all-wise Creator. He does his best to do the right thing, and will neither willingly nor knowingly do a wrong thing.

He Measures Up to the Full Stature of a Man.

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